3: Redlich S-3 (no date) 1936 EG1 Albania EG1

Passport and Visa Regulations

• 486 FOREIGNERS who desire to enter Albania are required to be in possession of a valid passport, issued by the proper authorities of the country of which they are citizens or subjects, and an Albanian visa, issued by an Albanian diplomatic or consular official.

Albanian visa is granted by the Albanian diplomatic or consular representatives, without delay, to the following:

(a) Persons going to Albania on official missions;

(b) Persons going to Albania for scientific, educational or humanitarian purposes;

(c) Tourists and travellers.

Austrian, Italian, Liechtenstein and Swiss nationals must be in possession of a valid passport but require no Albanian visa.

American citizens require the Albanian visa on their passports for travel to Albania. Such visa will be granted by any diplomatic or consular representative of Albania without any fee. American naturalized citizens of

PASSPORT AND VISA REGULATIONS

Albanian birth or origin, who intend taking up permanent residence in Albania, are required to comply with certain regulations prior to the obtaining of the visa. 486

Tourists and visitors going to Albania in groups of over five persons can receive specially one visa for all, paying the fee of only one visa for the whole group.

Persons intending to become temporary or permanent residents in Albania will find that there are no difficulties or restrictions whatsoever for prospective residents. 167

For further information about passports and visas apply to any Albanian diplomatic or consular representative. 000

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complained against him to the elders, and he was fined ten grosh in Turkish and two gold francs in modern times. In Turkish times a strong man often forced his way through and only a weak man cowed by the guns levelled at him, turned back. The principle of private ownership was carried so far in this village that it extended even to a certain garden road which was not blind but had an exit as well as an entrance. This was reserved for the villagers of one ward, and forbidden to their animals, to the rest of the village and to 'foreigners', with one exception. If a girl from another ward or village had married into the privileged ward[*] her kinsmen had leave to use the forbidden path when on their way to visit her. If even one man in the ward objected, however, he had the right to veto their passage. It is not known how this unusual privilege came into being. The most obvious explanation would be that the families in the ward descended from a common male ancestor, but, in fact, the families were of very mixed descent.

In the extreme north the individual's safety on certain inter-tribal thoroughfares was ensured by what was called the 'truce of sheep and shepherd', because it mainly concerned shepherds and their flocks. Actually travellers and public messengers also enjoyed its protection. Two or more tribes, meeting in full assembly of all their bajraktars, heads, and youth, swore a solemn truce to attacks on life and property on a given route or routes within their territory, and guaranteed its observance. They prescribed the limits of the road which it covered, regulated the behaviour of persons taking advantage of it, and enunciated penalties for breaking it. Thus, a shepherd could lead his flock and graze it only within a prescribed limit. A traveller or public messenger journeying from one of the contracting tribes to another had both going and coming to keep within the points fixed. As soon as he had set foot in the foreign tribe's territory he had to go straight to the bajraktar's house and not turn aside to any other. He must not venture out alone but must always be accompanied by the bajraktar or a guide of his providing. So long as shepherd, traveller or public messenger obeyed these rules and kept to the prescribed road, he was regarded as a public guest and consequently was guaranteed public protection and, what was almost more important, public vengeance in the event of being murdered or robbed. Protection came from the knowledge of the penalties which the foreign tribe would exact for any harm done him. If he were murdered the price of his blood

[*] [in the village of Gedolesh --Analyst]

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was 22 purses instead of the usual 12. If the murderer was slow to pay up, the tribe enforced payment. In addition, they burned down three of the *kulla* (houses of two or more storeys) in the murderer's compound. If he did not possess so many, they burned his own *kullë* and two belonging to his nearest relatives. If between them they did not have so many, the tribe searched among his more distant relatives until they found the required number, going back a hundred generations if need be. They also destroyed his property—crops, livestock and the rest—so thoroughly that nothing of it remained. The same penalties were inflicted on a thief who stole sheep travelling or grazing within the protected area. On the other hand, if a traveller, public messenger or shepherd broke the conditions of the truce, straying, for example, from the prescribed path, he was no longer counted a public guest and lost his right to public protection and vengeance. He was still a private guest however. The last man in whose house he stayed before his mishap was bound to kill his murderer or to punish the man who robbed him.

This truce of sheep and shepherd has now died out. At the end of Turkish times it was already confined to the Gjakovë group of tribes in the extreme north-east, such as Nikaj, Mertur, Gash and Krasniq. But Father Gjeçov found traditions of its existence in the Dukagjin tribes of Shalë, Shosh, Kir, Gjâj and Toplanë, and also in Puke, Mirditë, Kthellë, Kurbìn and the mountains of Lesh. Father Gjeçov considers the custom to be so old that it dates from days 'before thin-necks began to vomit flame', that is to say, before firearms were invented.

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published in the Albanian newspaper *Tomori* on 7 November 1942,[1] a curious mixture of Fascist ideology and ancient mountain law. But the decisions were honoured only in the breach. A few months later, many hundreds of families represented at the meeting were homeless, victims of Italian reprisals for their persistent revolts.

Sometimes a tribe met in plenary session to deal with inter-tribal matters. It might have quarrelled with a neighbour over a grazing or forest boundary between their territories, or the neighbour might be harbouring one of its dangerous criminals. In either case the tribe had to meet in plenary session, first of all to discover by public argument the best way of enforcing its boundary rights or procuring the surrender of the criminal, and secondly to secure public sanction for the steps it decided on. These might even include war. Miss Durham describes a General Assembly of Shalë which she witnessed in 1908.[2] The Moslem tribes to the north and east, surreptitiously armed by the Turkish government, had threatened to massacre Shalë and its Catholic associates if they did not embrace Islam by the next Ramazan. Shalë met in General Assembly, and amid scenes of wild enthusiasm passed a resolution to warn its Moslem neighbours that within seven days of their receiving notice Shalë and its fellow-Catholics would be at war with them.

Sometimes a pair of tribes met in plenary assembly for mutual aid. Several examples of contracts made on such occasions are given by Father Gjeçov; translations of three appear as Documents IV, VII and VIII.[3] In the first the tribes of Nikaj and Mertur pledge the safety of man and beast at certain times of the year. The second is between the tribes of Nikaj and Shalë in 1894, and the third, dated 1895, is between Nikaj and Curraj, a 'brotherhood' of Nikaj. In these latter, each contracting party guarantees the safety of the other's tribesmen when travelling along certain specified roads in its territory; in the first Shalë's guarantee is extended to tribesmen of Shosh, its western neighbour, and Nikaj's guarantee to tribesmen of Mertur, its eastern neighbour. In this way they facilitated a considerable amount of movement from tribe to tribe. Such documents were really an early form of passport, allowing the tribesmen of one tribe 'to pass freely without let or hindrance' in the territory of the other.

[1] See Appendix, Document XIII, p. 272.
[2] Op. cit., pp. 71, 72. [3] See Appendix, pp. 263, 265, 267.